

## **Section One**

Sentences without Verbs

## **Section Two**

Root letters, root words

The Verb in the Past

## **Section Three**

The Verb in the Present

## **Section Four**

Derived Forms of the Verb

## **Section Five**

Getting into Details

## **Word List 2**

## **Word List 3**

## **Appendices**

1. Summary Charts
2. Using a Dictionary
3. Further Study

## Pronouns

Plural		Singular		
With words	Attached/Separate	With words	Attached/Separate	
رَبُّهُمْ مِنْهُمْ عَلَيْهِ	هُمْ / هُمْ هِمَّ	رَبُّهُ مِنْهُ عَلَيْهِ	هُوَ / هُ هِ	3.m.
رَبُّهِنَّ مِنْهِنَّ عَلَيْهِنَّ	هُنَّ / هُنَّ هِنَّ	رَبُّهَا مِنْهَا عَلَيْهَا	هِيَ / هَا	3.f.
رَبُّكُمْ مِنْكُمْ عَلَيْكُمْ	أَنْتُمْ / كُمْ	رَبُّكَ مِنْكَ عَلَيْكَ	أَنْتَ / كَ	2.m.
رَبُّكُنَّ مِنْكُنَّ عَلَيْكُنَّ	أَنْتُنَّ / كُنَّ	رَبُّكِ مِنْكِ عَلَيْكِ	أَنْتِ / كِ	2.f.
رَبَّنَا مِنَّا عَلَيْنَا	نَحْنُ / نَا	أَنَا / نِي نِي رَبِّي مِنِّي عَلَيَّ	أَنَا / نِي نِي رَبِّي مِنِّي عَلَيَّ	1.m&f

رَبُّهُمَا مِنْهُمَا عَلَيْهِمَا	هُمَا / هُمَا هِمَا	they both / them, their	<b>3.m&amp;f</b>	D U
رَبُّكُمَا مِنْكُمَا عَلَيْكُمَا	أَنْتُمَا / كُمَا	you both / you, your	<b>2.m&amp;f</b>	A L

The Verb in the Past (الْمَاضِي)

Plural

They (m) wrote (هم) كَتَبُوا

They (f) wrote (هن) كَتَبْنَ

You (m) wrote (أنتم) كَتَبْتُمْ

You (f) wrote (أنتن) كَتَبْتُنَّ

We wrote (نحن) كَتَبْنَا

Dual

They (both) wrote (هما) كَتَبَا

They (both) wrote (هما) كَتَبَتَا

You (both) wrote (أنتما) كَتَبْتُمَا

You (both) wrote (أنتما) كَتَبْتُمَا

We wrote (نحن) كَتَبْنَا

Singular

He wrote (هو) كَتَبَ 3.m.

She wrote (هي) كَتَبَتْ 3.f.

You (m) wrote (أنت) كَتَبْتَ 2.m.

You (f) wrote (أنت) كَتَبْتِ 2.f.

I wrote (أنا) كَتَبْتُ 1.m&f

The Verb in the Present (Indicative) (المُضارع)

Plural		Dual		Singular		
They (m) write	يَكْتُبُونَ (هم)	They (both) write	يَكْتُبَانِ (هما)	He writes	يَكْتُبُ (هو)	3.m.
They (f) write	يَكْتُبْنَ (هن)	They (both) write	تَكْتُبَانِ (هما)	She writes	تَكْتُبُ (هي)	3.f.
You (m) write	تَكْتُبُونَ (أنتم)	You (both) write	تَكْتُبَانِ (أنتما)	You (m) write	تَكْتُبُ (أنت)	2.m.
You (f) write	تَكْتُبْنَ (أنتن)	You (both) write	تَكْتُبَانِ (أنتما)	You (f) write	تَكْتُبِينَ (أنت)	2.f.
We write	نَكْتُبُ (نحن)	We write	نَكْتُبُ (نحن)	I write	أَكْتُبُ (أنا)	1.m&f

## Derived Forms of the Verb - Active

Verbal Noun	Passive Participle	Active Participle	Imperative	Jussive	Subjunctive	Present Indicative	Past	Pattern	
عِلْمٌ	مَعْلُومٌ	عَالِمٌ	اعْلَمْ	يَعْلَمْ	يَعْلَمَ	يَعْلَمُ	عَلِمَ	فَعَلَ	I
تَعْلِيمٌ	مَعْلَمٌ	مُعَلِّمٌ	عَلِّمْ	يَعْلِمِ	يَعْلِمَ	يَعْلِمُ	عَلَّمَ	فَعَّلَ	II
جِهَادٌ	مُجَاهِدٌ	مُجَاهِدٌ	جَاهِدْ	يُجَاهِدِ	يُجَاهِدَ	يُجَاهِدُ	جَاهَدَ	فَاعَلَ	III
إِخْرَاجٌ	مُخْرَجٌ	مُخْرِجٌ	أَخْرِجْ	يُخْرِجِ	يُخْرِجَ	يُخْرِجُ	أَخْرَجَ	أَفْعَلَ	IV
تَعَلُّمٌ	مُتَعَلِّمٌ	مُتَعَلِّمٌ	تَعَلَّمْ	يَتَعَلَّمِ	يَتَعَلَّمَ	يَتَعَلَّمُ	تَعَلَّمَ	تَفَعَّلَ	V
تَعَاوُنٌ	مُتَعَاوِنٌ	مُتَعَاوِنٌ	تَعَاوَنْ	يَتَعَاوِنِ	يَتَعَاوِنَ	يَتَعَاوِنُ	تَعَاوَنَ	تَفَاعَلَ	VI
إِنْصِرَافٌ	مِنْصَرَفٌ	مِنْصَرِفٌ	انْصَرِفْ	يُنْصَرِفِ	يُنْصَرِفَ	يُنْصَرِفُ	انْصَرَفَ	انْفَعَلَ	VII
اسْتِمْعَانٌ	مُسْتَمْعِنٌ	مُسْتَمْعِنٌ	اسْتَمِعْ	يَسْتَمِعِ	يَسْتَمِعَ	يَسْتَمِعُ	اسْتَمَعَ	اِفْتَعَلَ	VIII
إِسْوَادٌ	مَسْوُودٌ	مَسْوُودٌ	اسْوُدْ	يَسْوُدِ	يَسْوُدَ	يَسْوُدُ	اسْوَدَّ	أَفْعَلَّ	IX
اسْتِغْفَارٌ	مُسْتَغْفِرٌ	مُسْتَغْفِرٌ	اسْتَغْفِرْ	يَسْتَغْفِرِ	يَسْتَغْفِرَ	يَسْتَغْفِرُ	اسْتَغْفَرَ	اسْتَفْعَلَ	X

Passive: The passive of all present tense forms of Derived Verbs (II - X) has a fat-hah on the second root letter.

## Appendix 2

### Using an Arabic-English Dictionary

For the further study of Qur'anic Arabic and of other written Arabic you will need to have a good Arabic-English dictionary and know how to use it.

The most thorough Arabic-English dictionary on the Qur'an is *A Dictionary and Glossary of the Koran* by John Penrice which was published in 1873.

The most widely available and the best Arabic-English dictionary is *The Hans Wehr Dictionary of Modern Written Arabic*, first published in 1961. Although it deals with modern Arabic, it can be used for words in the Qur'an as well.

To be able to use both these dictionaries properly, you will need to know something of the grammar and structure of Arabic. This textbook, *Access to Qur'anic Arabic*, should provide you with this basic knowledge.

In these dictionaries, words are listed in Arabic alphabetical order according to the letters of the root word.

To look up any word, first ask yourself what are the root letters of the word. Most words normally have three root letters. It should be fairly easy now to know that the root word of مَسَاجِدُ is سَجَدَ, for example.

However, it is sometimes difficult to find out what the root letters of a word are especially with words derived from weak verbs - i.e. words having أ, و or ي as root letters. For example, the root letters of مُؤْمِنٌ are ن, م and أ.

More difficult is a word like تَضَعُ - *you put*, the root letters of which are ض, و and ع. Still more difficult is a word like قُوْ - *save*, the root letters of which are و, ق and ي. Such words can only be mastered with reading practice and frequent use of the Arabic dictionary.

#### An Entry from The Penrice Dictionary and Glossary of the Koran

For the vowel on the middle root letter of the present of the Form I or root word, Penrice gives the letters a, i and o for the fat-hah, kasrah and dammah respectively.

The abbreviation aor. stands for aorist which is an old term for the present tense.

2nd. declension refers to words which do not take tanwīn and which has a final fat-hah in the indefinite for both the accusative and genitive

The Derived Forms of the verb are listed under the root word. Roman numerals I - X are used. Penrice gives the Arabic of each Derived Form together with the Roman numeral.

The active participle and the passive participle (where they occur in the Qur'an) are given with each Form.

عَلِمَ aor. i. and o. To mark, sign; and عَلِمَ aor. a.

To know (with acc. and فِي, also with أَنْ); to distinguish (with acc. and وَن); to be learned or knowing; For the difference between عَلِمَ and عَرَفَ see عَرَفَ. عَلِمَ n.a. Science, knowledge, learning, art; عَلِمَ لِلسَّاعَةِ 43 v. 61, "A sign or means of knowing the last hour." عَلِمَ A sign; Plur. أَعْلَامٌ Long mountains. عَلِيمٌ part. act. One who knows, or is wise.

عَلَامَةٌ A sign, mark. عَالَمِينَ oblique plur. of عَلَامٌ A world; The worlds spoken of in the Koran are taken to mean the three species of rational creatures, viz. men, genii, and angels.

عَلِيمٌ Learned, knowing, wise; Plur. عُلَمَاءُ (2nd declension). عَلِيمٌ Very learned, wise or knowing. أَعْلَمُ (2nd declension) comp. form, More or most wise or knowing (with ب). مَعْلُومٌ part. pass. Known, predetermined. عَلِمَ II. To teach (with ب, or with double acc., or with acc. and وَن or ب). مَعْلَمٌ part. pass. Taught, instructed. عَلِمَ IV. To make known. تَعَلَّمَ V. To learn (with acc. or with وَن).

## The Hans Wehr Dictionary

The Arabic is printed without vowels and the exact pronunciation of a word is indicated by transliteration. Long vowels are indicated by a bar over the a, i and u.

First read the Introduction in the Dictionary carefully, for transliteration styles, abbreviations used and the significance of Roman numerals in particular.

Words are listed according to the root word.

The single letter a, i or u after an entry tells you what vowel goes with the second root letter of the present tense. In the case of *kataba* it is 'u' which stands for a dammah. The present tense of *كتب* is therefore *يكتبُ*. The verbal noun(s) of the root word is given in brackets.

Roman numerals I to X are used for the Derived Forms. But **the Arabic for each Form is not written out**. It is important therefore to know the set pattern for each Derived Form. For example, if you want to find the meaning of *اكتتب*, you will need to know that this is the derived Form VIII of *كتب*. The active and passive participles and the verbal noun of each Form are listed separately and not under the Derived Form, as in Penrice.

### An entry from The Hans Wehr Dictionary of Modern Literary Arabic

1. The first entry is the root word. The English infinitive 'to write' is used for the root word *كتب* which really means 'he wrote'. The English infinitive is also used for each Derived Form.

2. The 'u' shows that the present tense of *يكتبُ* is *يكتبُ*.

3. Verbal nouns of the root word are given in brackets.

4. *يكتبُ* is used in the sense of 'to prescribe' in the Qur'an. A word may have a variety of meanings. The precise meaning of a word must be determined by the context in which it is used.

5. The Roman numerals indicate the various Derived Forms of the verb which are derived from the root. Forms III and VIII occur in the Qur'an.

6. Plurals are given with the singular.

7. This phrase occurs in the Qur'an.

(The column on the right is only part of the entry under *kataba* in the Hans Wehr Dictionary.)

*كتب kataba u* (*katb*, *كتابة kitāba*, *كتبة kitāba*)  
to write, pen, write down, put down in writing, note down, inscribe, enter, record, book, register (▲ s.th.); to compose, draw up, indite, draft (▲ s.th.); to bequeath, make over by will (ل ▲ s.th. to s.o.); to prescribe (على ▲ s.th. to s.o.); to foreordain, destine (ل or على ▲ s.th. to s.o.; of God); pass. *kutiba* to be fated, be foreordained, be destined (ل to s.o.) | *كتب على نفسه أن* to be firmly resolved to ..., make it one's duty to ...; *كتب* to write from s.o.'s dictation; *كتب كتابه (kitābahū)* to draw up the marriage contract for s.o., marry s.o. (على to) II to make (▲ s.o.) write (▲ s.th.); to form or deploy in squadrons (▲ troops) III to keep up a correspondence, exchange letters, correspond (▲ with s.o.) IV to dictate (▲ to s.o. s.th.), make (▲ s.o.) write (▲ s.th.) VI to write to each other, exchange letters, keep up a correspondence VII to subscribe VIII to write (▲ s.th.); to copy (▲ s.th.), make a copy (▲ of s.th.); to enter one's name; to subscribe (ل for); to contribute, subscribe (ل ب money to); to be entered, be recorded, be registered X to ask (▲ s.o.) to write (▲ s.th.); to dictate (▲ to s.o. s.th.), make (▲ s.o.) write (▲ s.th.); to have a copy made (▲ by s.o.)

*كتاب kitāb* pl. *kutub* piece of writing, record, paper; letter, note, message; document, deed; contract (esp. marriage contract); book; *الكتاب* the Koran; the Bible | *أهل الكتاب ahl al-k.* the people of the Book, the adherents of a revealed religion, the *kitabīs*, i.e., Christians and Jews; *كتاب الزواج k. az-zawāj* marriage contract; *كتاب الطلاق k. at-talāq* bill of divorce; *كتاب تعليمي (ta'limī)* textbook; *كتاب الاعتماد* credentials (*dipl.*); *دار الكتب* library

*كاتب kutubī* pl. *-ya* bookseller, book-dealer

## Appendix 3

### Suggestions for Further Study

This book has only been an introduction to the study of Qur'anic Arabic. The study of the Qur'an is a life-long process. There will always be something new in the Qur'an for the earnest seeker of truth.

1. Listen frequently to the recitation of the Qur'an. Stick to one reciter initially. The recitation of al-Minshawi is very exact. It also induces a proper mood for appreciating the meaning of the Qur'an. His recitation is available on cassettes and CD. As you listen, see how much you can understand. Try listening to the recitation in Arabic and following a translation of the Qur'an in English. A fairly literal translation is best for this - the one by Arberry is generally quite good. (A translation like that of Muhammad Asad's which is very meticulous and stimulating may not be ideal for this.)
2. Read the Qur'an frequently. Try to have a programme for completing the recitation of the Qur'an every two or three months. Ramadan is a good time to get into regular reading habits. As you read, see how much you can understand and translate. Use a copy of the Qur'an with parallel translation.
3. Memorize as much of the Qur'an as possible, even if you do not grasp the meaning of all that you memorize. Eventually with study and effort, the meanings will unfold on you. This is a constant source of enrichment.
4. Recite what you have memorized in your Salat. Recite from various parts of the Qur'an. Many of us tend to be lazy and recite the short surahs at the end of the Qur'an in our Salat. To recite from various parts of the Qur'an will make for concentration and deeper awareness.
5. Develop your knowledge of Arabic grammar and structure. In this book, we have covered only the basic elements of the grammar and structure of Qur'anic Arabic. You will need to build on this. For further studies in grammar, Dawud Cowan's *Grammar of Modern Literary Arabic* is excellent. *First Steps in Arabic Grammar* by Muhammad Haroun and M Yasien is good for late primary and early secondary school use. It deals with modern Arabic but the essential elements of grammar are the same. It uses Arabic grammatical terms side by side with established English equivalents. This is useful for those who will eventually access Arabic from Arabic sources. One drawback is the very small Arabic typeface that is used.
6. Consult various translations of the Qur'an. No single translation can ever claim to convey the full meaning of the Qur'an or to be accurate in every respect. There will often be a variety of interpretations for a given text and a translation is often limited to choosing one interpretation. For a given verse, you may need to consult a variety of translations. The widely available ones by Muhammad Asad, Muhammad Yusuf Ali and Muhammad Marmaduke Pickthall have much to commend them. *The Message of the Qur'an* by Muhammad Asad is excellent for the more dedicated scholar who will feel amply rewarded and challenged by close scrutiny of his translation and commentary. With difficult or controversial points, it is helpful to work with a study group and to have a competent teacher. Arthur J. Arberry's *The Koran Inter-*

*preted* is good for a close rendering of the original and manages at the same time to be elegant and poetic. In his introduction, he wrote movingly about the effect the Qur'an had on him.

Some of the newer translations sometimes suffer from bad and off-putting English.

7. For basic meanings of words, Penrice's *Dictionary and Glossary of the Qur'an* is still the most thorough although it was written more than a century ago. It uses grammatical expressions that will be only familiar to classical scholars. In some cases, he does not fail to suppress a Christian bias and deep anti-Islamic prejudices. These two points apart, the book is still very useful and reflects a certain thoroughness and exacting standards of scholarship.

8. Learn to use reference books and material on compact disks. One reference book in Arabic is indispensable for any close study of the Qur'an and its structures. It is the *Mu'jam al Mufarras li Alfaz al-Qur'an al-Karim* compiled by Muhammad Fu'ad Abd Al-Baqi. This lists all the words in the Qur'an and where and how often they occur.

The *Mu'jam al-Alfaz wa-l A'lam al-Qur'aniyyah* by Muhammad Isma'il Ibrahim is excellent for the primary meanings of Qur'anic words. This is for more advanced users.

9. Having now a good grasp of the basic grammar and structure of Arabic and being able to consult Arabic dictionaries, try referring to and reading works in Arabic. With the help of a teacher, a systematic study of the fairly recent work, *Safwat at-Tafasir* (3 vols.) by Muhammad Ali as-Sabuni will prove most stimulating and rewarding. At least, keep it as a reference.

10. Apply your knowledge to other uses of Arabic. The basic grammar that you have acquired in studying the Qur'an is also the grammar that is used in modern standard Arabic. For those who wish to go on to broaden their knowledge of Arabic into Arabic for daily use, reading books and newspapers etc. they can start with the Arabic Linguaphone course which unfortunately is very expensive. For those interested in translating from Arabic into English, *A Week in the Middle East* is a book with parallel Arabic and English texts with the translation of a very high standard. The audio tapes accompanying the book are excellent but not easily accessible. Also, Arabic is now increasingly offered at universities and institutions throughout the world and it may be useful to attend these. Intensive courses often yield the best results.

11. Finally, keep uppermost in your mind the main purpose for studying Arabic and the Qur'an. *The Way to the Qur'an* by the late Khurram Murad is a splendid book written by someone whose life and character mirrored the Qur'an to which he was intensely devoted. This book will no doubt remind us that grammar and structure are not the purpose of studying the Qur'an but a means to accurate understanding, enrichment and guidance. Our duties to the Qur'an remain: to believe in it, to recite it, to understand it, to ponder on it, to live by it, to teach it.

## **Recommended** books, audiocassettes, computer programmes

### **For finding Qur'anic references**

*Al-Mu'jam al-Mufahras li alfaz al-Qur'an al-Karim*, by Muhammad Fu'ad Abd al-Baqi, Dar ash-Sha'b, Cairo.

*Easyview Kuran Kerim* (computer programme - Mac format only) by M Akif Eyler, Ankara, 1993; rapid search and find facility according to surah and verse numbers. Easy downloading. Free - Public domain software.  
email: eyler@trbilun.bitnet

### **Dictionaries**

*Mu'jam al-Alfaz wa-l A'lam al-Qur'aniyyah* by Muhammad Isma'il Ibrahim, Dar al-Fikr al-'Arabi, Cairo, 1968

*A Dictionary and Glossary of the Koran* by John Penrice, first published 1873  
*Arabic English Dictionary - the Hans Wehr Dictionary of Modern Written Arabic* (paperback), edited by J M Cowan, New York, 1976

### **Arabic Grammar in English**

*First Steps in Arabic Grammar* by Yasien Mohamed & Muhammed Haron, Shuter & Shooter, Pietermaritzburg, South Africa, 1989

*Modern Literary Arabic* by David Cowan, Cambridge University Press, 1958  
*Grammar of the Arabic Language* (2 vols.) by Wright, Cambridge University Press

*Linguaphone Arabic Course*, London, 1991

### **English Grammar**

*Basic English Grammar* by Don Shiach, John Murray, London, 1995

*Punctuation and Grammar* by Catherine Hilton & Margaret Hyder, Letts, London, 1993

### **Arabic grammar and Tafsir in Arabic**

*Al-Farid fi 'Irab al-Qur'an al-Majid*, 4 vols. by Husayn ibn Abi al-'Izz al-Hamadani (d. 643 AH), edited by Muhammad Hasan an-Nimr, Dar ath-Thaqafah, Doha, Qatar, 1991

*Mu'jam Qawa'id al-Lughah al-Arabiyyah fi Jadawil wa Lawhat* (A Dictionary of Arabic Grammar in Charts and Tables) by Antoine Dahdah, Libraire du Liban, Beirut, 1987. An Arabic-English edition has been published.

*Safwat al-Bayan li Ma'ani al-Qur'an*, Husayn M Makhluf, Kuwait, 1987.

*Safwat at-Tafasir*, (3 vols.) by Muhammad 'Ali as-Sabuni, Makkah, al-Mukarramah, 1980.

### **Translations of the Qur'an in English**

*The Message of the Qur'an* by Muhammad Asad, Dar al-Andalus, Gibraltar, 1980

*The Koran Interpreted*, Arthur J Arberry, Oxford University Press, 1964

*The Meaning of the Glorious Qur'an* by Muhammad Marmaduke Pickthall, various editions available. A revised edition of this in 'modern standard English' by Arafat K El-Ashi has been published by Amana, Beltsville, USA, 1996

*The Holy Qur'an - Text, translation and commentary* by Abdullah Yusuf Ali, various editions available.

**Tajwid (Qur'an recitation)**

*Tajwid al-Qur'an* by Ashraf Abdul-Fattah, Aladdin Hassanin & Salah Saleh, Bakkah Publishing, London, 1989

*Qur'an at-Tajwid*, CDs, colour coded, repetition facility, (Mac & PC), Syria,

**Qur'an Recordings**

Muhammad Siddiq al-Minshawi, audiocassettes, CDs

Muhammad Khalil al-Husari, audiocassettes, CDs

Sudaysi, audiocassettes

**General**

*Way to the Qur'an* by Khurram Murad, Islamic Foundation, Leicester, 1986

*Major Themes in the Qur'an* by Fazlur Rahman, Bibliotheca Islamica, Chicago, 1980.

*Qur'an in the Classroom* by Adeleke Dirisu Ajjola, Islamic Publications, Lahore, 1977

*'Ulum al-Qur'an* by Ahmad von Denffer, Islamic Foundation, Leicester, 1983

MEL/S

# easy steps 1 in Arabic

An attractive course in reading and writing the Arabic script and reading the Qur'an. Well-graded and extensively tested, the course makes learning the Arabic script **easy, quick and enjoyable**.

Now used by many schools and madrasahs throughout the world.

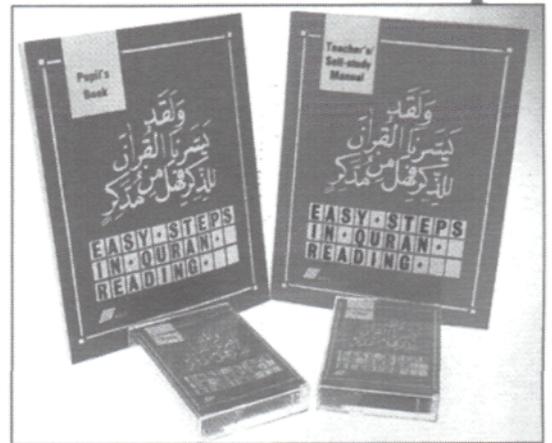
The course is suitable for self-study, for classroom use or short, intensive courses.



## THE COURSE COMPRISES

- ◆ **Alphabet Poster.**  
Large (A2 size) and in colour. For letter recognition. Attractive for classrooms and for homes.
- ◆ **Arabic Alphabet Song.**  
A delightful song on cassette for children, and even for adults. For use with the Alphabet Poster at home or in the classroom.
- ◆ **Arabic Flashcards.**  
42 cards with all letters in their separate forms and some in joined forms. Used to master letter recognition and for games.

- ◆ **Easy Steps in Qur'an Reading (Pupil's Book).**  
64 pages. A carefully graded reader covering all the elements and rules of reading.
- ◆ **Easy Steps in Qur'an Reading (Teacher's/Self-study manual).**  
120 pages. Contains full explanatory notes in English for each page of the Arabic text. Also, suggestions on how to use the course, and teaching techniques.
- ◆ **Two audio cassettes** (running time: 60 min. each).  
Contains the full text of ESQR. Each line of the text is identified to make it easy to follow text and tape.



- ◆ **Easy Steps in Arabic Handwriting (Workbooks 1 & 2).**  
32 pages each, A4 size. Well-graded. Begin with patterns to encourage right to left movement. Special techniques to show how words are built up from individual letters. Adequate space for tracing and copying. Enjoyable exercises: word building, word search games. All words used in the workbooks, except two, are from the Qur'an.
- ◆ **Arabic Alphabet Summary Chart.**  
A4 size. A special and important feature of the course. Sets out letters in their various forms. Introduces letters in words in a graded sequence. Indispensable for ready reference and useful for quick revision.

Available as a complete set or individual items. See Order Form.